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## Notes

Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.

### CIC. TUSC. DISP. II. 27

*Recte igitur [poetae] a Platone ducuntur ex ea civitate, quam finxit ille, cum optimos mores et optimum rei publicae statum exquireret.*

The reading of G<sup>1</sup>R<sup>1</sup> is *dicuntur*, of G<sup>2</sup>R<sup>2</sup>B *ducuntur*. As *dico* and *duco* are frequently confused in the MSS, and *dicuntur* is inadmissible in this context, we may conclude that the MS reading is practically *ducuntur*, or on the principle of haplography *educuntur*.

Orelli retained the last word in his edition: but Baiter, *ed. Or.*<sup>2</sup>, apparently on the authority of Madvig, *De fin.*<sup>3</sup>, p. 698, substituted *eiciuntur*, and was followed without comment by C. F. W. Müller, Heine<sup>4</sup>, and Tischer-Sorof<sup>5</sup>.

Madvig's conjecture that *eiciuntur* was miswritten *eicuntur*, and the initial *e* was then changed to *d* is improbable, because it involves two corruptions and the latter of them is seldom found. Besides, the reading *ducuntur* does not seem to need any emendation. Plato does not employ ἀποβάλλειν, the technical word for to banish, but the more informal word ἀποπέμπομεν, in the passage of the *de re publica*, 398, on which Cicero's statement is based. We may accordingly suppose that Cicero made use of a corresponding expression. The question arises, Is *ducuntur* objectionable in this context?

The common signification of *ducere* with a personal object is the one we find e.g. in *Tusc. disp.* i. 3: *duxerat autem consul ille in Aetoliam . . . Ennium*. It involves the idea of military or personal leadership, escort, or supervision; occasionally it only indicates that a party is sent under a military guard or in charge of police officers, just as the obnoxious bards might have been. A few quotations will show this. *Ad mortem te, Catilina, duci iussu consulis iam pridem oportebat*, *Catil.* i. 2; cf. *Nonne hunc in vincla duci . . . imperabis*, *ibid.*, 27; *iste unus inventus est qui . . . filios ad necem duceret*, *Verres*, ii. i. 7; *Itaque decrevit senatus, ut ille veterator et callidus vincus ad Hannibalem duceretur*, *De off.* iii. 113; cf. *Socrates . . . cum facile posset educi e custodia . . .*, *Tusc. disp.* i. 71; *De exilio reducti a mortuo . . .*, *Phil.* i. 24; cf. *Ad Att.* ix. 14. 2; *petis, ut tibi per me liceat quandam de exilio reducere*, *Phil.* ii. 9; *Byzantium exules reducerentur*, *De dom.* 52.

If we can say *ad mortem*, *in vincla*, *ad Hannibalem duci*: *e custodia educi*, *de exilio reduci*, *exules reduci*: it seems permissible to use also this *verbum ad rem minime aptum educi*, or to say *duci ex ea civitate*, even if the context shows that the action is equivalent to banishment.

Cic. *Tusc. disp.* ii. 56: *qui volunt exclamare maius, num satis habent latera, fauces, linguam intendere, e quibus elici vocem et fundi videmus?* The reading of GRB is *elici*; but Baiter for one in *ed. Orelliana*<sup>2</sup> substituted *eici*, which is retained by C. F. W. Müller, by Heine<sup>4</sup>, with the explanation that "*in elici* liegt immer der Sinn 'hervorlocken, auspressen,'" and by Tischer-Sorof<sup>5</sup>.

Both in majuscule and in minuscule script the confusion of *i* and *l* is not infrequent, and the *textus receptus* might pass unchallenged, if any emendation were necessary. But *elici* seems admissible. The word usually carries with it the idea of enticing or inducing by some influence exerted on the will of the party concerned; as in *Tusc. disp.* v. 20: *Nos vellem praemio elicere possemus, qui nobis aliquid attulisset.* The notion of an action on the will is, however, evanescent in many passages, and seems to be entirely excluded in others by the nature of the subject or the object. It is superseded by the idea of force, and *elici* becomes approximately equivalent to *exprimere*. A few illustrations will suffice to show this. Cf. Lucretius, v. 487: *expressus salsus de corpore sudor*, and *perungunt et radice eius sudoris causa eliciendi*, Pliny *Nat. hist.* xxv. 139. *Quis igitur elicere causas praesensionum potest?* Cic. *De div.* i. 13. With Cic. *De nat. deor.* ii. 25: *lapidum conflictu atque tritu elici ignem videmus*, cf. *De div.* ii. 44: *si autem nubium conflictu ardor expressus se emiserit, id esse fulmen. lacrimula, quam oculos terendo (cf. tritu) . . . expresserit*, Ter. *Eun.* 68; *lacrumas haec mihi, quam video, eliciunt*, Plaut. *Trin.* 289. 290; *elicitae gaudio lacrimae*, Vell. Pat. ii. 104. 4; *lacrumas excussit mihi*, Ter. *Heaut.* 167.

The following passages have a closer bearing on the sentence in question: *ardor animi, qui etiam ex infantium ingeniis elicere voces et querelas solet*, Brut. 278; *in qua quaestione (= cruciatu) dolor elicere veram vocem possit*, Deiot. 3; (*clamitavit*) *nullam vim tantam doloris fore, ut veritatem eliceret*, Tac. *Ann.* iv. 45. 3; cf. *neque ullam omnino vocem exprimere posset*, Caes. *B.G.* i. 32. 3; also *Ad Att.* ii. 21. 5; *expressa cruciatu confessio esset*, Sueton. *Galb.* 10.

If *elicere* can have such objects as *sudorem*, *ignem*, *voices et querelas* and such subjects as *dolor* and *vis*, the conception of allurements or persuasion seems at times to become a negligible quantity, and we may translate *e quibus elici vocem et fundi videmus*: "from which we see the voice is forced (= *exprimi*) and poured forth." In this sense *elici* meets the requirements of the context better than *eici*. The favorite expression *vocem eicere*, by the way, does not seem to be found in the speeches or the philosophical works of Cicero.

In Lucretius, iii. 57-58: *Nam verae voces tum demum pectore ab imo eliciuntur*, the MS reading *eliciuntur* corresponds closely to the passages cited above from Cic. *Deiot.* 3 and Tac. *Ann.* iv. 35. 3, and ought to be retained. In *De nat. deor.* ii. 151 also, *ferrum elicimus* is unobjectionable.

J. E. GRANRUD

UNIVERSITY OF MINNESOTA